



# M Grace Messenger

## GRACE BAPTIST CHURCH

122 Walnut Street  
Madison, AL 35758  
256-837-8821

### GBC HOMEPAGES

<http://www.gracemadison-al.com>  
<http://sermonaudio.com/gbcmadisonal>

*"Preaching the free grace of God which brings a change of lifestyles, masters and destinies."*

**DEAN OLIVE, Pastor**

— September 2011 Issue —

*"Do not be slothful in zeal,  
be fervent in spirit,  
serve the Lord."  
(Romans 12:11).*



### NURSERY SCHEDULE

#### September

04 Linda Olive and Sonja Williams  
11 Melanie Myatt and Hannah McFadden  
18 Kristy and Pat Hines  
25 Jenny and Peter Lovassy

#### October

02 Troy and Jessica Moseley  
09 Vicki Johnson and Amber Solan  
16 Kevin and Sara Smith  
23 Kristin Scarbrough and Lori Hewlett  
30 Jon and Tanya Amis

### CHURCH CLEANING

**September** - Dean & Linda Olive  
**October** - Johnsons  
**November** - Volunteer Needed

### LAWN CARE

**September** - Ricky Troy Moseley  
**October** - Dean and Linda Olive

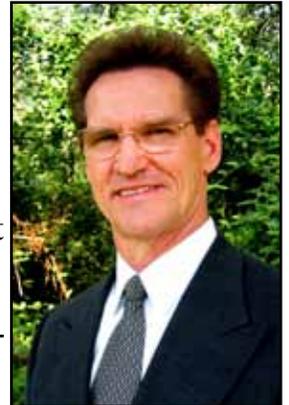
### FINANCIAL SUMMARY AS OF SEPTEMBER 1, 2011

Budgeted expenditures (ytd)	\$ 90,108.87
Actual on-budget expenditures (ytd)	\$ 78,400.81
Actual off-budget expenditures (ytd)	\$ 611.00
General Fund offerings (ytd)	\$107,219.26
Designated Missions (ytd)	\$ 1,130.00
Disaster Relief Offerings (ytd)	\$ 389.36
Love offerings (ytd)	\$ 0.00
Total offerings (ytd)	\$108,738.62
August Love offerings	\$ 0.00
August General Fund offerings	\$ 12,575.35
August Designated Missions	\$ 800.00
August Disaster Relief Offerings	\$ 0.00
Building Fund balance	\$ 83,342.15
Missions Fund balance	\$ 10,229.78
General Fund balance	\$ 82,311.17

## The Relevance of the Old Testament for the New Covenant Era

Sunday September 11

Preacher, Tom Henry  
Assistant Pastor  
Bible Baptist Church  
St. Louis, Missouri



- Sermons from the Old Testament at 9:30 AM and 6:00 PM
- Sunday School lesson on the Importance of the Old Testament at 11:00 AM

"In order to acquire a sense of the grandiosity of God's work, the majesty of his plan, the tenacity of his love, there is no replacement for the Old Testament. Deprive yourself of this part of God's revelation, and your God will seem smaller, less holy, and less loving than God really is" (Mark Dever).

### SCHEDULE OF SERVICES

#### NORMAL SUNDAY SERVICES

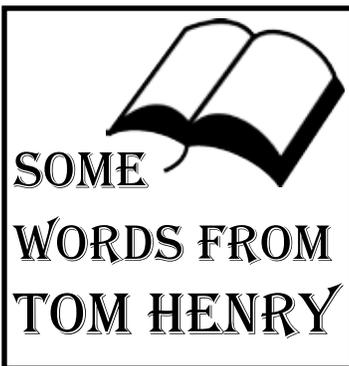
Morning Worship 9:30 AM  
Sunday School 11:00 AM  
Evening Worship 6:00 PM

#### WEDNESDAY EVENING

Bible Study and Prayer Meeting  
7:00 PM

#### FIRST SUNDAY SERVICES

Morning Worship 9:30 AM  
Sunday School 11:00 AM  
Dinner at the Church 12:00 Noon  
Afternoon Service 1:30 PM  
(No Evening Service)



## THE BIBLE - A REVELATION FROM GOD

When Sir Walter Scott, the famous novelist and poet, lay dying, he said to his nurse, "Bring me the Book." "Which book?" asked the nurse. "There are countless books in your library." "Yes," he replied, "I have many books, but when one is dying, there is but one book, I need THE BOOK, bring me the Bible." The Bible is indeed THE BOOK by very definition. It is far and away the most widely-read book in the history of mankind, and no other piece of literature can compare with it as to the influence it has had throughout the world.

The existence and nature of man insists that he has a Creator. The existence and precisely-governed operation of the universe itself declares its Creator. Thus assuming that there exists an eternal, all-powerful God, it is reasonable to conclude that He has revealed Himself in a manner consistent with His rational, intelligent and inquiring creature. Apart from this necessary revelation we have no answer for basic and most important questions related to man's nature, origin, and destiny.

There are many theories about the origin of man and the universe. Science with all of its vast resources has produced multiple theories, but rather than give a definitive answer, these theories only raise more questions. American astronomer, Gerald Kuiper, has pointed out that all possible theories about the origin of the solar system probably involve assumptions that are simply beyond man's power to verify. Other contemporary and non-Christian scientists have made similar concessions. For example, Sir Bernard Lovell says, "The ultimate issue of the origin of the cosmos may well be a metaphysical one lying outside the realms which the tools of physics and astronomy can approach." As to where we came from, and how all things came to be, we have a Revelation from God to give us our answers.

What are we here for? What is the nature of man, and the purpose of his existence? Since he is a rational, self-conscious creature, he must ask himself, "Who am I?" Our human constitution makes self-identity a fundamental pursuit. Introspection may produce a great deal of understanding with respect to the physical and psychological make-up of a person. But what about the spiritual dimensions? Does man have a soul? Again, the answer must come from a source which is above us. God must speak. God does speak.

What about purpose in life? Are we to seek no higher end in this world than survival and reproduction? Can we find true satisfaction in the pleasures of the mind and the body on this earth? What is life really about? What should we live for? We need direction from God. Blessed be God, we have in His Word of Revelation what is the purpose of our being.

To this trilogy of questions we would add one more, the

answer of which is basic to all the rest: "Who is God?" "What is God like?" Thankfully, the Bible explains the nature of God.

That the heavens declare Him and His glory is certainly true. They so declare Him as to leave every man without excuse who does not bow before Him and worship Him. (Psa. 19: 1-3; Rom. 1: 20) We can see from His creation that God exists, and that He is of great power and wisdom. His glory is displayed in everything from microscopic organisms to the sun, moon, and stars. But, what are His moral attributes? Is He a God of love and grace? Thank God we are not left to wonder. His Word, which lives and abides forever, reveals Him as a God of Sovereign mercy.

Space will not permit us to offer proofs as many or as thorough as we would like, but let us turn to the fourth question of the Westminster Larger Catechism which asks, "How does it appear the Scriptures are the Word of God?" The answer given states: "The Scriptures manifest themselves to be the Word of God, by their majesty and purity; by the content of all the parts, and the scope of the whole, which is to give all glory to God; by their light and power to convince and convert sinners, to comfort and build up believers unto salvation. But the Spirit of God, bearing witness by and with the Scripture in the heart of man, is alone able fully to persuade it that they are the very Word of God."

J. I. Packer points out in a commentary on this statement that Scripture is always the best evidence of itself, and that more good is done by simply preaching biblical truth in the power of the Holy Spirit than arguing to bring faith in the Bible's inspiration.

Nevertheless, every truth of God is in harmony with sound human reason, and is historically factual. Beside this, there are many evidences of the truth and trustworthiness of the Bible. One of these is the unity of Scripture.

The unity of the Holy Scriptures speaks of miraculous divine supervision. Consider that the Bible was written in three languages on two continents over a period of sixteen centuries by forty different human authors. Yet, wonder of wonders, it is one book with one central theme, and without internal contradiction.

A. W. Pink, in illustrating the marvel of the unity of Scripture, said, "Imagine forty persons of different nationalities, possessing various degrees of musical culture visiting the organ of some cathedral and at long intervals of time, and without any collusion whatever, striking sixty-six different notes, which when combined yielded the theme of the grandest oratorios ever heard: Would it not show that behind these forty different men there was one presiding mind, one great Tone master?"

We ask not to see signs, wonders and miracles to confirm our faith; we hold a miracle in our hands. And it reveals to us all that we need to know about God, ourselves, and how we, by heeding His Word, might know Him, and enjoy Him forever.

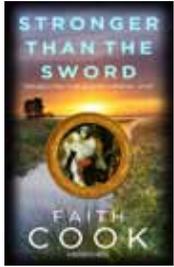
# BOOK REVIEW



## Stronger Than the Sword

by Faith Cook

Evangelical Press, 190 pp.



Faith Cook's novel is set during the period of 1660-1688 known as "The Great Persecution," a time of great trial and suffering for evangelical Christians during those turbulent times, one of the most well known being John Bunyan. Focusing on a Somerset family, the story draws the reader into the lives of the characters where God's plan is unfolded. For those who are searching, but struggling with the concept of sovereign God, there are powerful insights into how God works in the lives of those who belong to him.

Written as a novel, the book is suitable for a range of readers and could be particularly helpful in opening up the subject of persecution to a younger readership. This book will also inspire the believer to greater faithfulness, bring encouragement as God's providential dealings are traced, challenge our commitment to the gospel, and fuel our prayer support for those who are facing persecution in the present day.

Anne Brownsell

## MADISON STREET FESTIVAL

October 1, 2011



It's time for the annual Madison Street Festival, where on Saturday Oct. 1st, Grace Baptist Church will have a booth. We need volunteers for three shifts passing out God-Glorifying Literature from 8:00 AM to 5:00. A volunteer sign up sheet is located at the church, please see Fred Smith for more details.



**SEPTEMBER 11** – Tom Henry, assistant pastor of the Bible Baptist Church, St. Louis, Missouri, will be preaching at both services. He will also be teaching in the Sunday School hour about the importance of the Old Testament.

**SEPTEMBER 18** – Bill Hale and Chheng Nuon will be with us Sunday morning. Bill will be preaching in the morning worship service and Chheng will give a report in the SS hour on his work in Cambodia. We have been supporters of Bill and Jennifer and the work in Cambodia for many years.

**OCTOBER 17-18** – The Regional FIRE Conference for the Southeast will be held at Grace Baptist Church, Hartsville, TN. Pastor Donny Martin and the good folk there will be hosting the meeting in their new building.

**OCTOBER 21-23** – Tony Carter, pastor of Eastpointe Church, Atlanta, GA, will be the preacher for our Fall Bible Conference. Please mark these days on your calendar and plan to attend every service.

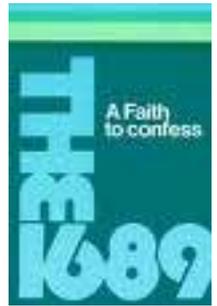
## We Believe

The 1689 Confession of Faith

### CHAPTER 11

#### JUSTIFICATION

(PARAGRAPHS ONE, TWO AND THREE)



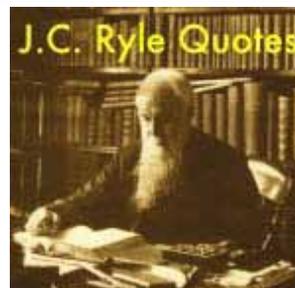
1. GOD freely justifies the persons whom He effectually calls. He does this, not by infusing righteousness into them, but by pardoning their sins and by accounting them, and accepting them, as righteous. This He does for Christ's sake alone, and not for anything wrought in them or done by them. The righteousness which is imputed to them, that is, reckoned to their account, is neither their faith nor the act of believing nor any other obedience to the gospel which they have rendered, but Christ's obedience alone. Christ's one obedience is twofold-His active obedience rendered to the entire divine law, and His passive obedience rendered in His death. Those thus justified receive and rest by faith upon Christ's righteousness; and this faith they have, not of themselves, but as the gift of God.

John 1:12; Rom. 3:24; 4:5-8; 5:17-19; 8:30; 1Cor. 1:30-31; Eph. 1:7; 2:8-10; Phil. 3:8, 9.

2. The faith which receives and rests on Christ and His righteousness is the sole means of justification. Yet it is never alone in the person justified, but is invariably accompanied by all other saving graces. Nor is it a dead faith, for it works by love. Rom. 3:28; Gal. 5:6; Jas. 2:17, 22, 26.

3. By His obedience and death Christ paid in full the debt of all those who are justified. By the sacrifice of Himself in His bloodshedding on Calvary, and His suffering on their behalf of the penalty they had incurred, He fully and absolutely satisfied all the claims which God's justice had upon them. Yet their justification is altogether of free grace, firstly because Christ was the free gift of the Father to act on their behalf; secondly because Christ's obedience and His satisfying the demands of the law was freely accepted on their behalf; and thirdly because nothing in them merited these mercies. Hence God's exact justice and His rich grace are alike rendered glorious in the justification of sinners.

Isa. 53:5,6; Rom. 3:26; 8:32; 2 Cor. 5:21; Eph. 1:6,7; 2:7; Heb. 10:14; 1 Pet. 1:18,19.



## THE LOVE OF MONEY

*"Let us beware of the love of money. It is possible to use it well, and do good with it. But for each one who makes a right use of money, there are thousands who make a wrong use of it, and do harm both to themselves and others. Let the worldly man, if he will, make an idol of money, and count him happiest who has most of it. But let the Christian, who professes to have 'treasure in heaven,' set his face like a flint against the spirit of the world in this matter. Let him not worship gold. He is not the best man in God's eyes who has most money, but he who has most grace."*

# What Do You Mean When You Talk about Christ in the Old Testament?

by Nancy Guthrie

A couple of weeks ago I was preparing to speak to a small women's group about seeing Christ in the Old Testament. I intended to set the scene with Jesus' words on the road to Emmaus found in Luke 24, and to illustrate what I meant using numerous examples in the Old Testament. But as I prepared, I envisioned a sea of perplexed expressions on the faces staring back at me trying to make sense of what I was talking about, and more importantly, wondering how to incorporate it into their own study of the Scripture.

Only a few years ago my own understanding of how Christ is seen in the Old Testament was mostly limited to prophecies of Christ's coming and a few of the more obvious types and symbols that point to Christ. But I experienced a real breakthrough as I began to listen to Christ-centered preachers who presented Christ from every part of the Scripture. And a real light came on for me when I heard Bryan Chapell's message "Communicating the Gospel Through Preaching," given at the Advance09 Conference. He explains that the Old Testament points to the need for Christ by repeatedly leading us to dead ends.

He suggests that we need to read the Old Testament as a Hebrew book that uses eastern, oriental thinking, working its way through the law, which the people could not obey; the time of the judges, when the people did what is right in their own eyes; the kings, who did not rule with righteousness; and the prophets, to whom the people did not listen. Chapell concludes that there is a sense of "not this . . . not this . . . not this," and then, in the coming of Christ, "but this." Only in the New Testament do we find resolution to the unresolved tensions of the Old Testament.

But how would I concisely and clearly communicate this to the group in only 40 minutes?

As I went through my list of examples of how the Old Testament points to and prepares us for Christ, I realized what was needed was every note-taker's dream: a numbered list. So I went to the experts—those practitioners who have taught me the most about seeing Christ in the Old Testament—and looked over their lists.

According to Sidney Griedanus, author of *Preaching Christ from the Old Testament*, there are seven ways of preaching Christ from the Old Testament, including: 1) Redemptive-historical progression, 2) Promise-fulfillment, 3) Typology, 4) Analogy, 5) Longitudinal themes, 6) New Testament reference, 7) Contrast.

In his seminar taught with Edmund Clowney, "Preaching Christ in a Post-modern World," Tim Keller presents four ways of getting to Christ from the Old Testament: 1) Theme resolution (i.e. image of God, kingdom, Sabbath rest, judgment, and justice themes that only resolve in Christ), 2) Law reception (focusing on the impossibility of keeping the law apart from Christ), 3) Story completion (not just stories of individual people but also the story of the people of God, i.e. life through death, triumph through weakness), 4) Symbol fulfillment (i.e. Passover, bronze snake, prophets, priests, kings, sacrifices, temple, cleanliness laws).

In his paper "Preaching Christ from the Old Testament," Sinclair Ferguson writes that while we want to develop an instinct to preach Christ, it can be broken down into four subordinate principles: 1) The relationship between promise and fulfillment, 2) The relationship between type and anti-type, 3) The relationship between the covenant and Christ, 4) Proleptic participation and subsequent realization.

All of these have been profoundly helpful to me, and I'm sure to many others who seek to present Christ from all the Scriptures. But I also knew that while these lists may be preacher-friendly, they would likely not be lay-person friendly, especially for those for whom the idea of seeing Christ in

the Old Testament is a new concept. I needed a lay-friendly list of ways that the Old Testament points to and prepares us for Christ.

Here's the list I came up with, and I welcome your suggestions for refining and improving upon it:

1. A problem that only Christ can solve (the curse, our inability to keep the law, our alienation from God)
2. A promise only Christ can fulfill (blessing, presence of God with us)
3. A need that only Christ can meet (salvation from judgment, life beyond death)
4. A pattern or theme that only comes to resolution in Christ (kingdom, rest)
5. A story that only comes to its conclusion through Christ (the people of God, creation/fall/redemption/consummation)
6. A person who prefigures an aspect of who Christ will be or what he will do by analogy and/or contrast (Joseph, Moses, David)
7. An event or symbol that pictures an aspect of who Christ will be or what he will do (ark, exodus, sacrifices)
8. A revelation of the pre-incarnate Christ (wrestling with Jacob, commander of the Lord's army)

The reality is that we need biblical theology not only preached from the pulpit on Sundays, but also taught and embraced in the men's and women's Bible studies that meet throughout the week. So we have to learn not only how to present Christ from all the Scriptures, but also how to help our listeners to develop an instinct for seeing Christ throughout the whole of the Bible as they read and study on their own.